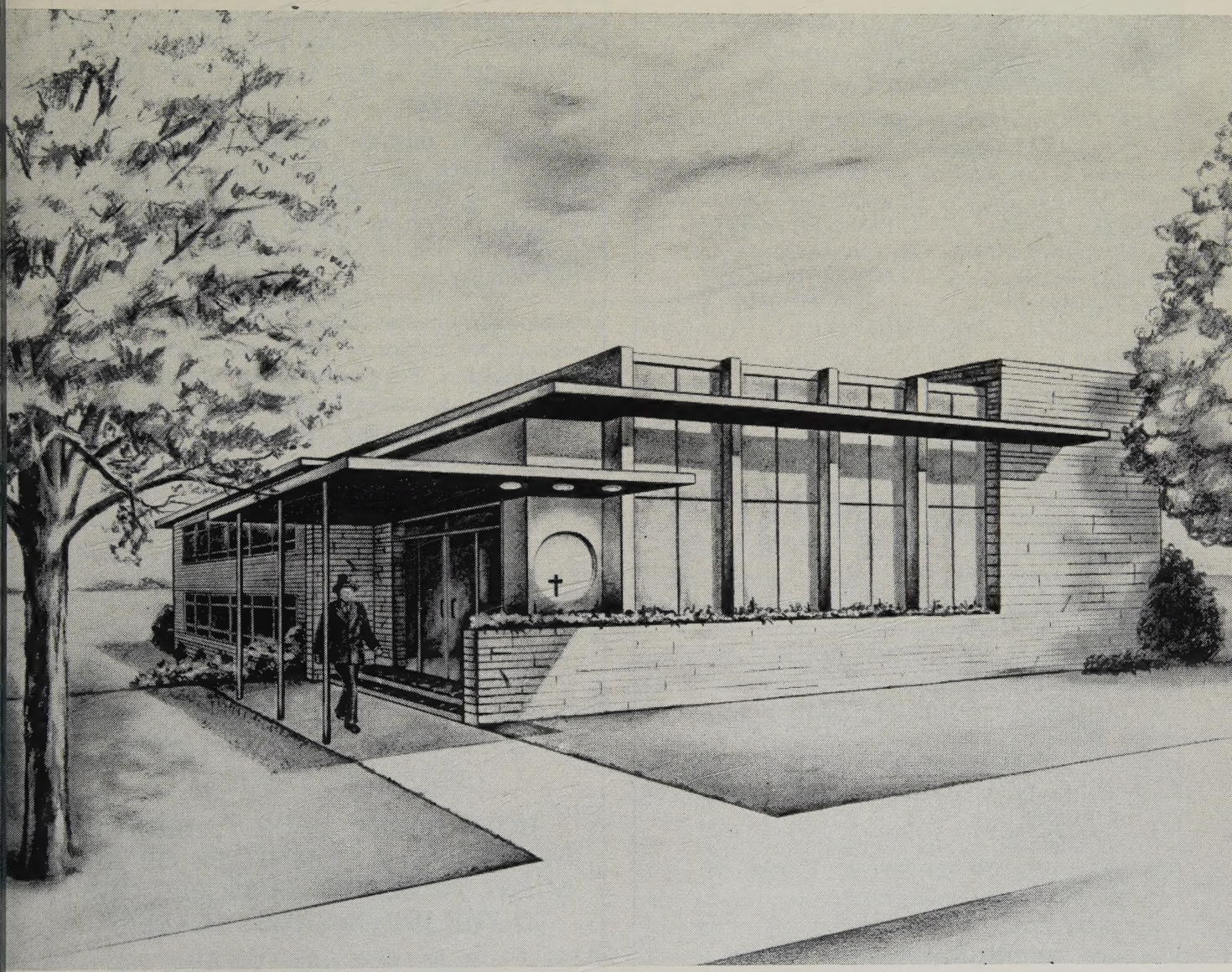
THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



New Universalist Church to be erected at South Weymouth, Massachusetts

Volume CXXXV November, 1953 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

November, 1953 — No. 11

Karl W. Deutsch, professor of Political Science and Government at the Massachusetts Institute of Technology and currently visiting professor at the Institute for International Studies, Princeton, addressed the joint meeting of Unitarians and Universalists at Andover. **Federal Union and Liberal Religion,** the text of this unique address, presents the need for federal union, the nature and principle of federal union, and relates federal union to the genius of our churches.

Robert M. Bowman, minister of the Universalist Church of Waterloo, Iowa, addressed himself to the question, **Why a Universalist Church?** in a recent sermon. We are happy to present the text of this challenging sermon in this number.

Norman Cousins, editor of *The Saturday Review,* is the author of the inspiring **Litany for Modern Man.** For permission to reproduce this litany for use, write directly to Mr. Norman Cousins, *The Saturday Review,* New York City.

BACK UP

THE UNIVERSALIST Leader

FALL IS HERE — CHURCH WORK STARTS IN EARNEST

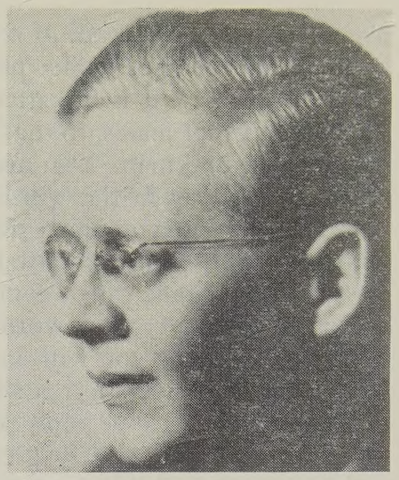
HOW ABOUT YOUR CHURCH APPOINTING A COMMITTEE OR AN AGENT TO SECURE SUBSCRIPTIONS TO THE UNIVERSALIST LEADER?

Your denominational paper will keep you in touch and informed on all church and world news.

We must depend on you to help us increase our number of readers.

Federal Union and Liberal Religion

Karl W. Deutsch



ALL of us, Universalists and Unitarians, have come here in order to discuss and decide certain problems of federation, and in this work we may perhaps benefit from certain experiments that have been made with federal unions and federations in the fields of political science and human relations. What we are concerned with, however, is not a federation of states or governments, or a federal union of political or economic organizations. It is a federal union of two churches. It is a federal union undertaken for a major purpose, *for the strengthening and uniting of liberal religion;* and perhaps the first thing I should like to say is what I think liberal religion might possibly mean at this stage and for this federation, and what then might be the nature of the enterprise or the enterprises in which we are trying to advance through federation.

The Religious Basis

If we speak of liberal religion, we speak of far more than just of its application in the daily conduct of churchmanship, and in the activities of our church committees on labor, or on social relations, or on social action. In all these activities we find ourselves again and again pushed to the point where we must distinguish between religion on the one hand and politics and economics on the other. And though it may sound almost ridiculous that before a group of active ministers and laymen anybody should try to mark off religion from politics, I will still try, however ineptly, to do just that, and to suggest that perhaps we are *not* interested in our churches as bodies which make policy, or find policy, or determine policy.

In economic life or in political life, in the conduct of a corporation or a government, we call a *policy a set of rules, explicit or implied, by which actions can be chosen* or sequences of actions can be decided on. But religion is not a policy. Religion is, in a certain sense, a second order policy. That is, *religion is a set of rules, explicit or implied, by which policies are chosen.* As a matter of economic policy, you may "believe in," as we sometimes quaintly say, protection or free trade. Or you may, in politics, "believe in" the two-party system, or the three-party system. Or you may "believe in" proportional representation or in some other way of counting ballots. But in matters of religion you choose the attitudes and values by which you determine the yardstick, the criteria, on the basis of which we decide whether free trade, supposing it were adequately described by economists or technical experts, is worth choosing or not worth choosing.

Religion then does something in one way infinitely less, and in another way infinitely more than policies in either politics or economics. In politics we may decide whether race discrimination should be fought by legislation or by educational programs, but in religion we decide that racial discrimination is worth fighting or worth defending. It is in the building of our attitudes toward human needs as individuals and as communities, *in laying the foundations for all policies and all politics and all economics, that religions have played their part* in the building of civilizations, and in this sense they are closer to the deepest foundations and closer to the very heart of civilization than politics or economics can possibly be. When we are speaking of liberal religion, therefore, we are not speaking of "liberal economics," whatever that may mean in different schools of economic thought, or we are not speaking of "liberal politics," whatever meanings that word may acquire in our changing political developments. We are speaking of the building of fundamental liberal attitudes, and what is still more fundamental, liberal *religious* attitudes, on the basis of which policies or economic patterns of behavior can be judged, evaluated and chosen.

If religion is a set of rules by which policies are decided on, it is as yet not distinguished from a philosophy or from a set of rules of ethics. *Religion* from a second viewpoint is perhaps *that basis for the decision about policies from which we judge policies under the*

widest possible framework of reference, that is, to use an older and perhaps nobler phrase, *under the viewpoint of eternity.* It is the attempt to relate man to that which is not man's, to that which is greater than man and beyond man. You may call it the universe, or you might say in the words of a poem which I have heard recited in the Unitarian Churches, and which probably you could also hear in the Universalist Churches, "Some call it evolution, and others call it God." Whatever your word is, or whatever your word may become, you will find that it refers to the most comprehensive, most fundamental realities—to that reality of which we know that it is clearly greater than mankind and clearly greater than this planet and greater than this part of the universe which our astronomers can see. Whenever we are choosing our behavior, our policies, our values, in some relation to that greater, deeper and wider reality, as we surmise or believe it to be, we are orienting our lives in terms of religion.

Freedom Seeking in Belief

In this framework of religion, when can we call religion *liberal?* What do we mean when sometimes we call ourselves *liberals in religion,* or when others call us such? The word "liberal" belongs to political history. But perhaps I may not be too far away from the feelings of many of us here when I suggest that when *we* speak of liberalism in religion, we mean first of all by the word liberal something like the word *freedom-seeking in matters of belief.* To be recognized as liberal means to become known as freedom-seeking in matters of belief. The word "freedom-*seeking*" is important; *it is freedom to think* and to seek, not freedom to avoid the search. In this sense, liberalism is something positive in religion, and it does not have the negative connotation which was implicit in so much of the so-called agnosticism of the nineteenth century.

What does liberalism mean in politics? Or how did the word ever get into politics? It is possibly hard to think that when we use the word "liberal" in politics, we are speaking Spanish. The first liberal group in politics in the Western World to label itself "liberal" was called *los liberales,* the men and women in Spain who tried to resist the dictatorship of Napoleon, and who tried to replace the dictatorship of Napoleon not again by the absolute power of the Bourbon kings, but by something freer and nobler—by constitutional government, by popular enlightenment. They were called *los liberales.* As a personal memory, I always remember the great painting by Francisco Goya in the Prado of Madrid. It is the painting of the executions in 1808. You can see a lantern standing on the ground, throwing its light on the people lined up against a wall, the Spanish men, and you see only the dark, shadowy backs of Napoleon's soldiers aiming their muskets at them for the execution. Goya has caught the moment of the flickering light and the moment of the last flickering of the flame of these people's lives, about to be snuffed out by the bullets of the firing squad. And the painting, clearer than possibly any number of words could be, conveys the image to the beholder that, while these lights may go out, there is more light and there are more flames of freedom in the world. Out of these struggles between the years 1808 and 1819 were born the words "liberal" and "liberalism" in European politics, and eventually they took root in the politics of England and of the English-speaking world.

What does "liberal" mean in economics? There the word is old and goes back perhaps to the Renaissance period. Liberalism there means to be *generous* —you might even say it might mean willing to spend money. Machiavelli in his handbook for "The Prince" warns all would-be tyrants and dictators against the danger of being liberal. You must not be generous, he says; you must hold your power together tightly. Perhaps we may take from this another connotation of the word liberal. "Liberal" then perhaps means an attitude of generosity, a willingness to give rather than to get. It need not mean a willingness to be expensive. It need not mean the squandering of effort and resources. But it does mean the opposite of holding back ourselves and our resources from the important things, the things of major importance, that have to be done.

Beyond this, history shows us that there are times when men and women called themselves liberals who opposed government intervention in economics, and at other times there have been great liberal parties in the Western World, such as in the days of Lloyd George in England, who favored government intervention. Liberals have at certain times wanted certain kinds of laws, and at other times they have wanted other kinds of laws. You cannot, so far as I can see, historically define liberals or liberalism as an attitude by referring to specific laws or policies. But you can define it and recognize it, I submit, by looking to these underlying attitudes: the search for freedom in matters of belief; the search for freedom and enlightenment in matters of politics; the search for generosity and freedom to commit generously our resources, tangible and intangible, to things that

are worth while. All these things can be recognized as liberal.

Perhaps the fundamental attitude has been expressed twice over a span of two thousand three hundred years in classic words. The first time, when Pericles, in the great Funeral Oration recounted by Thucydides, told the Athenians that, "We (in Athens) take the individual as he is and develop him in all the directions and potentialities of his personality." And the second time when John Stuart Mill, taking up this idea of Pericles, almost two thousand three hundred years later in the nineteenth century, wrote that *the test of governments,* the test of social groups, the test of communities, the test of institutions, *consists in the type of individual which they produce,* or which they permit or encourage to grow up under them.

Liberalism in Religion

All this does not mean that liberalism is necessarily a policy or an attitude which denies the reality of evil. Historically, religious liberals, as well as people with liberal attitudes in all walks of life, have recognized evil and have accepted its reality. There is a poem by Louis MacNeice, speaking of the men and the women "of the kingdom"; and the poet may have had in mind what we should call the Kingdom of God, when he speaks of those who are a part of this invisible kingdom. In the last line of this poem he calls them "born to attack and innocent." The building of the Kingdom of God does involve the attack on evils, but the liberal attitude, perhaps, implies that one attacks evil, or lets the free mind of mankind attack evil, as the ocean attacks the rocks at its coast: with infinite variety and flexibility, but also with infinite relentlessness.

Liberal religion, then, means freedom in search, openness to belief, generosity in commitment to the needs and tasks of every time and every day. It thus means faithful commitment to the search for the kingdom in all those matters which the Middle Ages called the *temporalia* of churches and of religion—their temporal aspects. But it also means perhaps a deeper commitment to respect for the inexhaustibility of the universe and for the inalienable autonomy of individuals. It means, therefore, the implacable refusal of all idolatry, the refusal to pray either to sticks or to stones, either to slogans or to dictators. It means the everlasting refusal to mistake the lesser for the greater things, or to give to Caesar that which belongs to God or to God's children. It means the refusal to let any man-made thing or ideology hide from us the inexhaustible reality of God.

Liberal religion means, therefore, an awareness of the provisional and transitory character of everything that is man-made, finite, and temporal. It sees all such things as inevitably subject to some moral judgment, and as potentially open to some changes for the better. Liberal religion thus means a fundamental attitude of openness and humility; and, strangely enough, this abstract catalog of desirable traits of behavior can be lived and has been lived. It has been lived from the days of Jesus and Augustine, and from the days of Socrates and Buddha, to the days of Jefferson and Lincoln. It is not a dogma, for it is the ability to transcend dogmas without drifting helplessly before the winds and tides, the hopes and fears of each day. It is the ability to remain captains of our souls, to steer our own lives as a captain steers his ship, the ability to grow and the ability to learn.

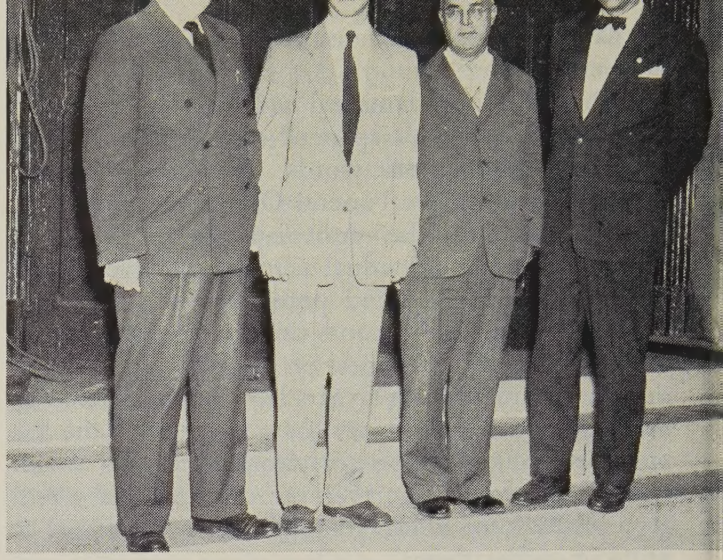
Conditions of Successful Federation

How can two deep-rooted churches, committed to this kind of liberal religion, build a lasting partnership by means of federal union?

It has been my privilege for the last year to work with a group of historians and other social scientists at Princeton University, trying to study federation in seven geographic areas involving about a dozen cases of successes in federation, or of failures of political federation or union. At the same time I have also tried to learn from other social scientists, psychologists and sociologists, something about the nature of successful federation outside the political field. Certain points have emerged, and I should like to sum up some of the things we have found thus far. These findings are tentative. They may be subject to revision. Not all of them may be applicable to the problems before you. But perhaps some of them may be relevant, or they may provoke you to find a better insight into the problems before you.

The first point is that federation always implies the *preservation of a certain amount of autonomy of the basic groups* that are to be united. You cannot grind the basic units down to complete homogeneity. The crucial question is always this: how do the groups which make up a federation decide about their own behavior? To what extent can they steer themselves? This involves a recognition that *federation is not necessarily assimilation.* You can assimilate members of a federation, make them more and more like each other, but there are many cases of successful federation where the path to success has not led through complete assimilation, but through the acceptance of interlocking roles, where people

At left, John Cummins, host minister of the Brunswick, Maine Universalist Church and Mrs. Arlene Pomeroy, president of the Association of Universalist Women of Maine, greet Senator Margaret Chase Smith (center) at the one hundred and twenty-fifth State Convention, Brunswick, September 24, 25, 26.



Rev. Richard O. Burns, Biddeford, president of the Maine Universalist Ministers' Association; Rev. John Cummins, Brunswick, vice-president (southern area); Rev. Earle W. Dolphin, West Paris, secretary-treasurer; Rev. Albert C. Niles, Bangor, vice-president (northern area).

In Maine Universalism Is Growth

Rev. Walter E. Kellison, superintendent Maine Universalist Churches, presents Citation of fifteen years' service to Dr. Robert Cummins at one hundred and twenty-fifth State Convention at Brunswick, Maine.

At left, Rev. John Cummins, host pastor, and Rev. Gordon J. Newell, director of Church Extension in Maine, open one hundred and twenty-fifth State Convention, Brunswick, with impressive Candle Service dedicated to the Growth of the Universalist Church. In the background is the Brunswick vested choir.

are as different from each other as husband and wife, and where they yet find that in some ways, some very important ways, they are one—one in a deeper sense than they could be if they were merely two identical replicas of each other. In the cases we studied, successful federation was usually the awareness of interlocking relationships, the acceptance of these interlocking relationships, the respect, therefore, for mutual differences, and the desire to reach relationships where the differences become interlocking in a way in which strength was added, rather than taken away from, the groups concerned.

This means that the autonomous groups, the successful federations, are those groups which have *learned to acquire habits of mutual understanding and mutual responsiveness.* When you drive a car over a road you have to have certain driving skill to keep out of the ditch and to get through Boston traffic. If you are trying to drive just about ten yards behind another car, you have to become responsive to the behavior of the other car and of its driver. If you have to drive in convoy, you have to learn much more about responsiveness, and you have to be a more highly skilled driver. If you don't merely try to drive in convoy on a road, but if you try to fly in formation in the air, you can get out of place or out of touch in three dimensions. You thus have to be still more skillful as a pilot, and I do not have to tell you how much more skill is needed for a good marriage. What I have tried to say is that the more interaction between autonomous individuals or groups exists, the greater is the burden upon their mutual understanding or responsiveness, and upon their capability for mutual adaptation and adjustment.

Mutual Responsiveness

The success of federation, therefore, does not depend on the ambitiousness of the federal program. It does not depend, so to speak, upon the nominal figure you write on the face of a paper check, or into the paragraphs of a paper constitution. It depends on the assets in the bank behind the check. It depends on the mutual responsiveness of the body politic behind the constitution. It depends on the mutual understanding and the mutual responsiveness of the member nations in the federation. It is perhaps not surprising that the youth organizations of our two denominations, with their greater flexibility, greater adaptability and smaller age range, may feel that they can go farther in federation at this time than our other organizations as a whole. But the important thing is this: not how large or how many are the numbers of zeros that can be written on the face of a check. The important thing is always, what are the assets of the bank? The question is not how many or how ambitious programs of federation can be conceived at any time, but rather how much understanding, how much responsiveness, how much mutual co-operation we have learned in actual and mutual practice in our churches today. How much more can we hope to be able to learn within a year? Within two years, and within the time we can foresee for the future? In this sense we can speak of integration as a load. We may think that integration or *federation imposes a load on responsiveness, on mutual understanding,* on the self-determination of the participating groups. And it is almost useless to extend the integration, and thus this integration load, beyond *the amount of the actual existing federation capabilities* at a particular time. These capabilities are invisible assets, but they are real and they can be made to grow.

Positive Purpose

Beyond this point, we found that on the whole, federations succeeded when they had a *positive purpose.* Federations were accelerated in history by the fear of a common enemy. American settlers learned that the fear of the Indians was possibly a good argument for Benjamin Franklin's early plan of union. But it is an interesting fact that as long as the British Army was a clear and present danger in the War of Independence, the American colonists only had a loose confederation, and that six years after the British had been defeated and were out of the country, the Federal Union was founded. We find again and again that an overwhelming fear, or an overwhelming threat, produce alliances and coalitions for a short time, so that the most incongruous groups go together against an overwhelming danger, and then, having warded it off, settle down to fight each other and to fight their former allies. Federation lives by positive goals, and the motive of fear of the common enemy is at best a small accelerator, but it looms small rather than large in the long run. This was also true, it seems, in the case of England and the union of Scotland. This union also was somewhat accelerated by England's fear of France, but it was cemented by mutual co-operation between Englishmen and Scotsmen, by the joint rewards of empire, and later by the vast changes of the Industrial Revolution, and by that time the union became unbreakable. It is the same in the history of Switzerland and in many other cases of successful union. In every case, positive gains and purposes played an essential part.

Federation Brings Broader Basis for Leadership

We learned another thing. We found that in all the cases of successful federation we have been able to study, the *leadership in the groups concerned became broader after federation* than it had been before. That is, essentially federation has always meant more than that the leaders of the previous non-federated groups continued in power. You could say, of course, that Washington or John Adams were leaders in their communities before confederation and, of course, before the federal constitution. And the same is true of the unification of Germany or Italy or Britain or any other of the cases of successful federation. But in all the successful cases of federation which we have been able to study, we found that not all leaders go on, but mainly those leaders who learn to federate and who *learn to elicit greater participation in leadership from people who have not participated as intensively before.* On the whole more people participated in public affairs in America after 1790 than did in 1765. On the whole and in the long run, the British-Scottish Union succeeded in a context of a broader basis for leadership. And in this sense, strange as it may sound, it is not merely a question of how to federate, of whether we shall have one department of education, or one publishing house, but rather our question is what we can do to get more participation, more broadly based leadership, a closer relationship between our whole constituencies, our whole congregations and communities, and the new federal organizations which we are proposing to set up. It is your participation here at this conference, and in the months and years in which we hope to implement the things decided at this conference, it is your participation that may decide the success or failure of this federation.

No Group or Person Expendable

Psychologists speak of some of the things I have referred to as *integrative behavior.* By integrative behavior they mean the ability to treat another person not as a competitor, not as a threat, but rather as a potential resource, not merely as a resource to be used or squandered or squeezed dry and then be cast aside, but rather as a resource—a partner—to be respected and to be liked. It is perhaps important to think that in all successful federations which we have been able to study, *no group was treated as expendable.* Every partner was in some way valued, and if some party or some group lost something in the successful federation, special efforts were made to compensate them by other assets. The groups that gained from federation leaned over backward. Their idea was that federation does not work if it does involve the rejection of any of the groups that are to be included in it. No group is expendable in a federation that is to be its home.

Perhaps the things I have just said add up to what has been said more eloquently and more profoundly by far by many of the early leaders of the Christian churches. Christianity is, after all, among many other things, also perhaps the world's most profound and sophisticated theory of organization. If you think of the New Testament and its phrases of "members of one another," of its symbolism of communion, you will find again and again in its very language the notion that there are relationships and ties of organization in which the other partner is appreciated and respected, in which, to use the old-fashioned word, he is loved. And in some ways it is this attitude toward organization that is still decisive, whether you have a project of research called the "study of organizational behavior," or whether you are engaged in doing something to strengthen liberal religion, liberal Christianity, at this time.

Concretely, this may mean perhaps three things for the group discussions upon which we are going to embark.

Here is the first of these three things. What can we do to learn more quickly and more profoundly the habits, the experiences and the techniques of responsiveness and co-operation which are so important for making out of our theoretical and constitutional decisions about federation, a living reality? How many of you in this room have sat down to a discussion with members of the other denominations before you have come here? May I ask you just for a show of hands? Thank you. I think, Mr. Chairman, this is clearly less than one-half of those present. You can see how far we have to go, how important it is to know that you do want to go further, and that what we are discussing today will be, we hope, a starting point rather than a stopping place of our journey toward union.

Let me suggest a second point. At this time your participation, *your free self-expression, will be decisive.* If you feel that the name for the common organization is important, I hope you will discuss it and you will have opportunities for expressing your preferences. If you feel that other things are more important than the name, you will not waste a minute on discussing this particular issue. But it is important to learn what is important *for each group.* It is not enough that something seems unimportant to a

majority, however constituted, geographically, by age group, or in any other way. If it matters to an important group anywhere in our constituency, then it should matter to all of us. No minority is expendable, or should be rejected, if there is any possibility of integrating—of bringing in—all our constituents.

If the first two points involved matters of basic attitude, the third point is partly technical. We have perhaps to learn the relationship between the technical competence of the expert in publishing, in education, and in organization, and his democratic control by the community he serves. This is a problem with which our universities and our school systems have long been wrestling. But you are discussing how to build through federation something greater than a university, something that will deal with education in the most profound and most important things of the mind for all our people, from the small children in our Sunday schools to the oldest and most experienced adults in our congregations. What are here the relationships between technical competence and democratic popular control which you want to work out?

Whatever the name for our new federation, whatever your order of business, whatever the things you feel are most important, let me close with just this suggestion. If you hold your own thumb close enough to your eye, it becomes big enough to hide a mountain. Let us remember that there are mountains to be dealt with. Let us remember that you are doing one of the most important things that can be done today, for perhaps you are now preparing the way for a new birth of freedom in the world of religion, at a time when mankind needs liberal religion as much or more than ever in history.

Allegheny students pitch in, paint church. Ready to start work, Allegheny students and members of the congregation of the Linesville, Pennsylvania Universalist Church of the Good Shepherd inspect the building and calculate procedure.

Better to Have the Pulpit Vacant

WHATEVER their dogma the Scotch have always been led by able and *well trained* ministers. This did not come about by chance nor because the Scotch (and we do love them dearly) are superior to other people. The training of Scottish scholars and church leaders was the result of deliberate policy resting on firm conviction of the supreme importance of the job.

Four hundred years ago the first Book of Discipline of the Scottish Church declared:

> Neither for rarity of men, necessity of teachers, nor for any corruption of time, should unable persons be admitted to the ministry. Better it is to have the pulpit vacant, than to have unqualified men to the scandal of the ministry and the hurt of the church.

If all of Protestantism had consistently maintained this rigorous stand on the qualifications for the ministry, this would be a far better world today.

Every sane man in the ministry today knows how very exacting are the demands of his profession. Every one of us labors under a sense of inadequacy in learnings or skills. We, therefore, know the absolutely primary importance of theological education. In the liberal ministry this is not less but more urgent than in orthodox circles.

Nothing is more important in our program right now than our theological schools. Unless we train ministers competently, our church extension program will fail. For without a continuing supply of ministers, who *can* extend the ministries of liberal religion, liberal religion will fail. Unless we train ministers skilled to serve the needs of men and women, all our service programs will fail. Unless we continue to train men and women as skilled educators our religious education program will fail us.

What this comes down to is that the Universalist Church must spare no effort to secure the best kind of men and women for our ministry and then must give them the best possible kind of education for their profession.

Both the Theological School at St. Lawrence and the School of Religion at Tufts College are doing the best they can under unfavorable circumstances. Both schools are undermanned and underendowed. Both schools have been asking Universalists and Unitarians for financial help. *Neither school has received the response it deserves and needs.* Neither school is doing the job of training ministers as well as it should, *but this is only because you and I have not done our part.* We have not and are not giving the full measure of support we should.

The Theological School at St. Lawrence University must have a new building to replace the building lost by fire. The school must also have an additional one hundred thousand dollars endowment. For months, the St. Lawrence Theological School has been appealing to Universalists and other religious liberals for this so desperately needed money. Happily a little more than two-thirds of the three hundred thousand dollars asked for is now assured. Frankly, the last hundred thousand dollars is coming with heartbreaking slowness.

This last sad fact puts the matter to us sternly. For many years, Universalists and Unitarians have prided themselves on their well-trained ministry. Moreover, they have enthusiastically echoed the Scottish sentiment, "Better it is to have the pulpit vacant than to have unqualified men to the scandal of the ministry and the hurt of the church." Universalists and Unitarians also know that in this generation of high pressure living, the liberal minister *must* have a professional education that has both breadth and depth. What we have not yet learned, but must speedily learn or fail, is that such education costs much more money than we have so far given our educators.

If you love your liberal church, if liberal religion has ministered to your deep needs, give and give now sacrificially for the training of liberal ministers. If you have already made a token gift to Tufts and or St. Lawrence, won't you increase it until it represents the real sacrifice the cause warrants.

Token contributions will not insure the future of our ministry. Sacrificial giving alone will insure the future of our faith.

THE COUNCIL OF LIBERAL CHURCHES

THE Council of Liberal Churches (Universalist-Unitarian) was formally launched at Universalist Headquarters, 16 Beacon Street, Boston, Thursday, October 8, by the signing of papers of incorporation. Dr. Robert Cummins, A. Ingham Bicknell, Alan Sawyer, and the Rev. Edna P. Bruner signed as incorporators for the Universalists. Incorporators and signers for the Unitarians were Dr. Frederick May Eliot, Dr. John H. Lathrop, the Rev. William E. Lewis, and Mrs. Grant Butler.

After the ceremony of signing, the signers and a company of witnesses adjourned to Unitarian Headquarters at 25 Beacon Street where they joined in a brief but moving service of worship. Opening the service, Dr. Eliot noted that this marked the beginning of an organization through which a lot of practical things are going to be done."

The spirit of the occasion was perfectly expressed in the opening hymn by Frederick Lucian Hosmer:

O prophet souls of all the years
Bend o'er us from above;
Your far off visions, toils, and tears
Now to fulfillment move!

One life together we confess,
One all indwelling word,
One holy call to righteousness
Within the silence heard.

Dr. Cummins gave voice to the aspiration of all present and, indeed, to that of thousands of Unitarians and Universalists everywhere when he prayed, "God call us to greatness now."

It was an inspiring and auspicious beginning, for the event was vibrant with the spirit of integrity and good will.

DETROIT REMEMBERS

RECENTLY, it was the good fortune of the editor of this paper to visit the Universalists of Michigan in convention session at our Farmington Church. It is most pleasant to be able to report without the slightest exaggeration that Universalism in Michigan is a healthy, self-respecting, and enthusiastic expanding movement.

For this condition a large measure of credit goes directly to Dr. Frank D. Adams. He inspired the whole state by his successful revitalization of the Farmington Church.

The State Convention this year was held in Farmington in honor of Dr. Adams and in recognition of the century of service of Universalists in Farmington.

The whole business was a great and inspiring occasion. Most sharply in retrospect there stands out a phrase from the citation given Dr. Adams by the Detroit Common Council. Referring to Dr. Adams' work as Chairman of the Mayor's Emergency Unemployment Committee of Detroit in the darkest days of the great depression this part of the citation said, "You gave to the people of Detroit not charity but hope." No finer thing could be said about any minister serving a community beset by disaster and fear. And the fact that Detroit remembers its Frank Adams with gratitude also says something fine about the people of that great midwestern metropolis.

WHAT CAN I DO ABOUT IT?

About what? The Unified Appeal Goals for 1953-54.

What are they?

1) *Raising $63,360* (includes $6,360 from the A.U.W.) Well, I *could* give at least what I'd spend for an evening's pleasure—a dinner and show afterward. Or I could do without one new suit—or those new golf clubs. After all, advancing Universalism *is* more important. As *I* give Universalism will advance.
2) *Informing* every Universalist about Universalist work. I can find out about the important tasks being accomplished by the various departments of our Universalist Church of America. I can tell others about them. I can read and distribute leaflets.
3) *Securing* contributions from every member and friend of The Universalist Church. After I've given to the maximum of my ability, I can help in the distribution and collection of Unified Appeal offering envelopes.
4) *Increased giving* over last year. More people giving more money. I can increase my contribution over last year's, and then will be in a position to ask others to do likewise.
5) *Every church including* the Unified Appeal in its budget. I can do my part to see that this important item is put in the budget of my church, and help raise this entire budget by means of a very thorough Every Member Canvass. I can secure leaflets and other help from Universalist Headquarters to assist in this work.

I want Universalism to grow! Then I'll have to *do* something about it!

A Message From Our New General Superintendent

IT now appears that I shall assume the office of General Superintendent of The Universalist Church of America on November first. Our editor has suggested that some message to my fellow Universalists is appropriate in this issue.

As these words are written, we are in the physical, mental and emotional turmoil of preparing to move from Wausau, where we have spent many happy, fruitful years with good Universalist friends. Being quite human, there is neither time nor mood for inspiring, coherent thought.

In this new capacity, let me extend warm personal greetings to all Universalists everywhere. My gratitude is unbounded for the honor and confidence bestowed upon me by this unsought election as your executive officer. I am acutely aware of the grave responsibilities that accompany the office, especially in this period when our denominational affairs are complicated by the promising experiment of Federal Union with our Unitarian brethren.

Conscious of my own limitations, I undertake this new position with much apprehension. But, I assure you most sincerely that whatever abilities and energies may be mine will be used to the utmost in serving the best interests of Universalism and all Universalists. Toward such ends I invite your constructive advice, solicit your cooperative assistance and implore your sympathetic understanding. We have momentous challenges to meet—together!

—BRAINARD F. GIBBONS

TWO WOMEN UNIVERSALIST MINISTERS WERE AWARDED CITATIONS, October 11, for a combined one hundred and thirteen years of ministerial service, at the Foxboro Universalist Church, Foxboro, Mass.

The Rev. Mrs. Eliza Flagg Turner Hosking of Foxboro, ordained in 1894, is a graduate of Canton Theological School, St. Lawrence University, Canton, N. Y. Born in Providence, R. I., in 1873, she has held pastorates in McConnellsville and Zanesville, Ohio, and in Pavillion and Mottville, N. Y.

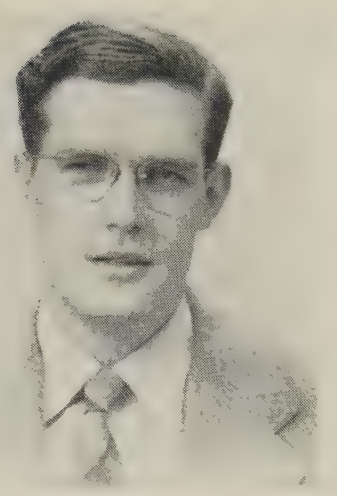
After her marriage to Sydney Hosking in 1898, she held a New York metropolitan supply pastoral post. In addition to ministerial work, Mrs. Hosking has done extensive social service work at the Trinity Neighborhood House in East Boston.

Mrs. Hosking also accepted the citation awarded to the Rev. Frances A. Kimball of Foxboro, who is infirm. Miss Kimball is a graduate of Tufts College, Medford, Massachusetts, and was ordained in 1899. Miss Kimball has held pastorates in Williamstown, Vermont, Alstead, N. H., and in Florida. She was born in Hiram, Maine, in 1865.

The Rev. Wilbur Parker, minister of the Foxboro Universalist Church, presented the awards.

Why a Universalist Church?

Robert M. Bowman



One of the questions asked of the Man of Nazareth during his years as a teacher was: "Why are you here? Why do we need a prophet now?" If the question were not always put in so many words, it was at least implicit in the attitude of most of his hearers. To them it was an important matter to know the "why," and for the young Jewish prophet it was important that they should know "why."

TODAY, one of the questions which we Universalists are often asked either by word or attitude, is: "Why is there a Universalist Church?" For us, as for Jesus, it is important that our questioners should have the answer to their query.

In his own day the Galilean teacher answered the seekers by saying that he had come to "enforce" the Law. But then he went on to say significantly: "You have heard that the men of old were told . . . *But* I tell you . . .". Over and over during the course of that homiletic classic that we call the *Sermon on the Mount,* this form appears. Again and again the preacher cites the basic principles for morality among his people and proceeds to say: "But more is necessary!" More is necessary than was said in the past. This constant underscoring of the inadequacy of past beliefs and past standards for living in a challenging present, was the very heart of the message of Jesus. In thus answering his questioners, he proclaimed himself a reformer, but more, a rebel. What he proposed was not simply to patch up the existing pattern of living but to shake the very foundations of Judaism, to build new ways of thinking and living out of the good of the past coupled with the most valid insights of contemporary life.

In our own day, when we begin to think of answering our questioners, we must ask ourselves whether we can afford to be less bold than he whom we avow each Sunday morning as our "spiritual leader." If we are to be true to the spirit of that life lived so long ago, we must answer with clarity, honesty and boldness, the questions of those who seek to understand us. More, we must answer carefully so that we, ourselves, may understand why we are what we are.

To the question—Why a Universalist Church?—I for one would answer, with the master, that we are a "Fellowship of Rebels." We are here to carry on this task of shaking the foundations and building anew, to carry forward this work that must be done in every age, in every generation. The early followers of the Galilean carpenter soon forgot that their leader had been such a man. Under the pressures of persecution, and later under the even greater and more subtle pressure of being a "respectable" state religion, they easily slipped into the error of believing that their "Master" had established a changeless way and that they need only follow it to the letter. Throughout history men of vision and courage have appeared to question this. Luther, Calvin, Knox, Wesley, and hundreds of others, less well-known, arose in their times to purify and make vital the religion of their day. And yet one by one the followers of these men slipped back into the old pitfall —*they saw in their own reform the end* of all need for struggle.

It is against the background of these facts that I say: We are a Fellowship of Rebels. We would not be content with shaking the foundations once, we would be ever alert to the need for repeating this sacred task whenever it becomes necessary.

John Murray, the Father of American Universalism, shook the foundations in his day with the then startling statement: "There is no Hell!" He shook the shackles that bound a frightened society when he affirmed that love is a more worthy quality in both man and God than retributive punishment.

Later, young, vigorous, Hosea Ballou shook the foundations again when he asserted that religion based on human reason was in keeping with the best spirit of the Galilean. The previous generation of Universalists did not like this, but Ballou won and the men and women of our faith went out to alter and effect the world in which they lived in the light of this teaching.

This was our beginning. But it is not enough to say that these men were rebels in their day and we are their followers. There is nothing particularly

sacred or splendid in proclaiming ourselves their followers unless, we, too, are ready to do some noisy foundation shaking today!

And so I say that we are a fellowship of rebels. We are rebels against all men and systems that would seek to enslave, impoverish or abuse man, whether physically or in the realm of his mind. We rebel against all efforts to deflect men from achieving the highest good of which they are capable.

For this reason, we are rebels in the presence of pessimism about the potentialities of human attainment. To those who seek to glorify God by emphasizing the hopelessness or helplessness of man we cry "halt." We rebel here because we realize that the easiest way to enslave man is to destroy his sense of individual worth. The world is too full of such persons already. They may not seem humble, they may brag or boast as they gather with their fellows in the nearest tavern, but they are more than humble, they are beaten. The forces of society—economic stress, pressure of orthodox religion—demands of the mass that they be like the mass, these have forced them to accept a limited way of life and a limited hope. We stand opposed to these oppressions and the cynical pessimism of the oppressors that have made them so. Ours is the voice that says: The way does not stop where you are. All joy, all hope, all achievement does not end where you stand. Ours is a witness that life is a journey and that they who will try can pass on to greater knowledge, greater understanding, greater love and happiness than has been achieved by any man. More, ours is the voice that should be raised proclaiming that it is man's right, and that he who would hinder that right—whether with religious dogma, economic or social doctrine, or selfish greed—is the greatest criminal of all.

This means that we are rebels against all efforts to make life static. We realize as the Galilean did so many years ago that: "They of old were told . . . . BUT." That *But* is most important. We realize that that which made men whole in days past may not be adequate today. We further realize that the thoughts and faith of today may not be adequate for tomorrow. Yet, we would work today to develop, for our own lives, a faith and an understanding that will help us to live more richly, now.

Again we are rebels against the cult of prejudice. We abhor the ever-present tendency to form basic attitudes towards people and events in life on the basis of half-truths, warped experience, or heresay. Because we oppose the prejudiced mind, which is in fact the willfully ignorant mind, we may expect to become the targets of that prejudice, ourselves. When the crowds saw Jesus dining with what the New Testament calls "Publicans and Sinners," many turned away; for they said: If he associates with these rascals, he too is a rascal. With this they turned aside from a true prophet. They acted, not on the basis of true knowledge but upon the basis of a deep-rooted prejudice.

Today we are witnesses to the strange scene of a Congressional Committee threatening to hound into oblivion a whole section of society—the Protestant Clergy—simply because they have in their midst men who took the words of Jesus so seriously that they tried to apply them in everyday life. One man whom I met while in school, John B. Thompson, Dean of Rockefeller Chapel at the University of Chicago, may soon be crucified by the bigots because he believed with all his heart that Peace, not War, was the Christian Way. One may disagree, certainly, with men like this on some points, but we should certainly respect them for their basic integrity of faith. We should respect them even as we respect Jesus for sitting down with the "Publicans and Sinners" when he believed it right. Yes we are rebels against the prejudiced response to men and events, we would lift our voices, as religious men and women, against those who seek power or profit from using and working upon the prejudices and private ignorances of men.

Instead, as rebels, we would stand squarely for the widest possible extension of knowledge about people and ideas. We would say, if you are to decide in your own mind whether you like certain men, nations, or ideas, you must know them and decide on the basis of that knowledge. You must make your decisions from facts, but then you must not condemn those who reach a different viewpoint from the same facts. To do this would be to nullify our avowal of the "supreme worth of every human personality."

This means, finally, that we stand fast by the principle of "Universal Concern." We are Universal-Ists. For us there can be no barriers of religious belief, racial difference or national origin that divide men into brothers and non-brothers. In this we are but extending into the modern world the revolutionary ideals of Murray, deBenneville and Ballou. They said that all *souls* would be reconciled with God through love. We are saying that we must endeavor to reconcile all *living men* with one another through love, now! We are trying sincerely to develop within

ourselves, individually and as a group, a faith that will draw us closer to all our neighbors. A faith that will permit us to see the spark of the divine within every human creature so that we may appreciate them, love them, and join with them in fellowship.

To this end we endeavor as a group to widen our field of interest. We are certainly concerned with the kind of lives we, ourselves, lead. We are also concerned with the quality of life in our community —its honesty, intelligence and integrity. But more, we are concerned with the lives and condition of the millions of men and women whom we have never seen. We are less and less able to escape the fact, that different though their ways may be from ours, their lives are nonetheless our lives too. We are not ashamed to plead guilty to the charge of "Internationalism." We are instead proud to avow that we are "Internationalists" in the best sense of the word, even as was the man of Nazareth. There is no barrier set up by politicians, creeds or differences of tongue that can separate us from our sense of oneness with the best in all mankind.

We, as Universalists, are determined that men *shall* see this common basis of our humanity. We are determined because we feel that only as the Chinese peasant, the Russian worker, the American businessman and the German scholar realize their essential oneness of interest will there cease to be wars and strife over the narrow interests of nations and social classes. We are convinced that the balm for the world's ills is the realization of our common humanness. Ours is a faith for the whole man seeking to live vitally in a whole human family.

Midwestern Universalist-Unitarian Fellowship

In the first effort of local Universalist-Unitarian fellowship in the Mid-West since the development of the Council of Liberal Churches (Universalist-Unitarian) in August, the First Universalist Society of Elgin, Illinois, and the Unitarian Church of Evanston, Illinois, held a joint Sunday afternoon picnic on September 27 in a forest preserve park located between the two metropolitan Chicago area cities of Elgin and Evanston.

More than two hundred Universalists and Unitarians attended the picnic and participated in games and sports. Minister of the First Universalist Society of Elgin is the Rev. Albert F. Harkins, former president of the Universalist Ministers' Association. Minister of the Unitarian Church of Evanston is Dr. Homer A. Jack, former president of the Unitarian Fellowship for Social Justice. Mr. Harkins also has fellowship with the American Unitarian Association and Dr. Jack has served the Universalist Church of Litchfield, Illinois, and still holds Universalist fellowship.

Universalist-Unitarian cooperation in the metropolitan Chicago area is no new development, with both the ministers' and the laymen's groups now meeting on a joint basis.

Out of the Same Bowl: Two Parsons and two Church School Superintendents. Left to right: Dr. Homer A. Jack, Evanston; Mrs. Dorothy Ciaccio, director of religious education, Evanston; Rev. Albert F. Harkins, Elgin; Mr. Eddy Lund, church school superintendent, Elgin.

Getting ready for the field events: Foreground, left to right, Dr. Jack, Mr. Harkins, and William Ross, picnic director.

LITANY FOR MODERN MAN

I am a single cell in a body of two billion cells. The body is mankind.

I glory in the individuality of self, but my individuality does not separate me from my universal self—the oneness of man.

My memory is personal and finite, but my substance is boundless and infinite.

The portion of that substance that is mine was not devised; it was renewed. So long as the human bloodstream lives I have life.

I do not believe that humankind is an excrescence or a machine, or that the myriads of solar systems and galaxies in the universe lack order or sanction.

I may not embrace or command this universal order, but I can be at one with it, for I am of it.

I see no separation between the universal order and the moral order.

I believe that the expansion of knowlege makes for an expansion of faith, and the widening of the horizons of mind for a widening of belief. My reason nourishes my faith and my faith my reason.

I am not diminished by the growth of knowledge but by the denial of it.

I am not oppressed by, nor do I shrink before, the apparent boundaries in life or the lack of boundaries in cosmos.

I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both. Without a belief in human unity I am hungry and incomplete.

Human unity is the fulfillment of diversity. It is the harmony of opposites. It is a many-stranded texture, with color and depth.

The sense of human unity makes possible a reverence for life.

Reverence for life is more than solicitude or sensitivity for life. It is a sense of the whole, a capacity for wonder, a respect for the intricate universe of individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique.

When I enter my home I enter with the awareness that my roof can only be half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace I can know no peace until the peace is real.

My dedication, therefore, is to the cause of man in the attainment of that which is within the reach of man.

I will work for human unity under a purposeful peace. I will work for the growth of a moral order that is in keeping with the universal order.

In this way do I affirm faith in life and life in faith.

I am a single cell in a body of two billion cells. The body is mankind.

—Norman Cousins
in *The Saturday Review*

Our Library Desk

EXPERIENCE IS MORE THAN SCIENCE

The Study of Human Nature
By David Lindsay Watson
Antioch Press
Price $3.50

Although Dr. Watson is by training a physical chemist and a student of scientific method as well as the applications of science to industry, he has, in a previous book, *Scientists Are Human,* and in the present work, warned us against enthroning science as sole lord of life. In this work he deals especially with the "social sciences" and their practitioners. All science, he warns us, is based on abstractions, and the social scientists who work up "data" may know much less about human motivation than ordinary people who "get around" in the world and keep their ears and eyes open.

In this demarkation of the field of science from that of life, Dr. Watson, of course, is not alone. While he writes in a more personal and Hebrew-prophet-like manner than did John Dewey, he often strengthens his case by citation from Dewey. His fundamental critique of scientific method will recall to some readers the *Moral Philosophy* and other works of Warner Fite and certain essays of L. P. Jacks, to say nothing of the warnings of William James. Dr. Watson writes with a greater emotional intensity, however, than did those men, and I do not feel sure for my own part whether he has always clearly enough differentiated the limitations of science imposed by its method, and those imposed by the subjective vagaries of scientists.

Be that as it may, Dr. Watson is certainly right when he urges the ordinary man not to be ashamed of his common sense findings when they conflict with those of the laboratory. For those findings of common sense also come from a laboratory: the complex testing and evaluating apparatus of the complete personality in contact with the world about it. Here the processes involved are not the analytic ones of the laboratory but they have just as definite paths, paths of comparison of experiences by wholes, by the resemblance of one "configuration" to another. That may sound forbidding, but as the author uses no technical terms without defining them, and illustrates by example as he goes along, the reader unversed in psychology will have no difficulty with the book.

From the point of view of readers of *The Universalist Leader* and certainly of ministers of every denomination the prime interest of the book will be in the author's original and confessedly still incomplete treatment of religion from this point of view. The book ends with a consideration of Jesus and his teachings that is both original and constructive.

—Llewellyn Jones

A SOBER FAITH

By G. Aiken Taylor
The Macmillan Company,
New York, N. Y.
Price $2.00

A Sober Faith by G. Aiken Taylor is a book this writer can review with deep satisfaction (forgive the personal word, but for five years I have served on the Board of the District of Columbia Alcoholic Clinic).

The author delineates carefully the pattern of the alcoholic. There are the physical, mental and social aspects. The alcoholic is sick and needs help desperately. Alcoholism is common and can strike anywhere. The sameness of the alcoholic's condition and attitude are true to form.

The author, who is a minister himself, knows that ministers and religion should offer more intelligent help.

The author is a great believer in Alcoholics Anonymous and the aid it has given. He outlines the plan and purpose of this organization and tells what it has and can accomplish.

The book is well written and deserves studied reading. It gives a lot of sound advice and offers positive help.

This reviewer cannot help but feel from his own experience that here is one of the major problems of our time. How to attack the pressures on persons to drink and how to handle the growing prevalence of social and other drinking, he does not know. But here is a small book which lays much of the drink problem before one. It is a candid and frank book. It is not soothing or comforting. It cannot be; for the alcoholic has a tragic struggle on his hands as does his family.

It can only be hoped that this book may awaken some and open more windows on the need for faith and religion to get into the battle and help abate this dread situation.

My advice to ministers and others would be to read for themselves *A Sober Faith.* —Seth R. Brooks

CHURCH, STATE AND FREEDOM

By Leo Pfeffer
Beacon Press, Boston, Mass.
Price $10.00

"Every important event in the life of primitive man, from birth to death was consecrated and solemnized by religious ceremonies . . .

"When the protector and provider was the family head, he naturally performed the religious functions . . . It was only when the business of acting as intermediary between human and spiritual powers became sufficiently differentiated from the responsibility of leading the tribe in war and policing it in peace as to require the full time services of a special priest class, that competing claims of king and priest began to present social and communal problems."

So begins the monumental work by Leo Pfeffer, *Church, State and Freedom,* the first exposition of the relationship of church and state to be written by a specialist in law.

The fluent style of writing and the arrangement of the enormously interesting subject matter enables the reader to understand readily the complex legal problems in this book, which is a basic work in understanding church, state and freedom. The book is a profound philosophical work, yet as attention-riveting as the best Holmes mystery that Sir Arthur Conan Doyle ever wrote.

Mr. Pfeffer offers ten theses to support his book:

(1) Religious and secular institu-

(*Continued on Page* 293)

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

UNICEF

"For All The World's Children"

"Aid in all instances is distributed without regard to race, creed, nationality, or political consideration. The child's need is the only criterion." The mothers and children of some seventy countries have benefited from the child care and feeding programs of UNICEF, the United Nations International Children's Emergency Fund. Modern medical treatment and proper diet are helping to eliminate those diseases which cause death of children in many parts of the world; child care training centers have been established. Probably no other agency of the UN has accomplished so much in so short a time, or created more good will.

UNICEF depends upon voluntary governmental and private contributions for its work, and there have been times when this fine program has been jeopardized by lack of funds. The United States budget, as currently adopted, makes *no* provision for a contribution to UNICEF during 1954. Thus once more UNICEF faces a critical period. Each one of us can help in our way by purchasing the attractive UNICEF Christmas greeting cards, one of which is pictured here:

Hop-scotch—Pakistan

By purchasing one box of these cards you will provide milk for five hungry children for a week, or vaccine to protect twelve youngsters against tuberculosis, penicillin to treat four children for yaws, or DDT to guard six persons against malaria for one year. There are two each of five designs in a box of ten cards which sells for one dollar. Order cards from UNICEF Greeting Card Fund, United Nations, N. Y.

THE A.U.W.

"For SOME of the World's Children"

Those persons who are closely associated with the United Nations and its Specialized Agencies have remarked on many occasions that despite their fine blueprints for human welfare, their international scope, and their tremendous resources, if they are to accomplish their objectives they will need the assistance of the churches and social agencies. They need this, not only because of the immensity of their task, but because the church and other philanthropic groups, having a more personal relationship with those whom they serve, can make an invaluable contribution to the growth of international good will.

When one reads the ideals and philosophy of the specialized agencies of the UN, one is struck by the fact that they express the same attitude which has ever motivated the service program of the A.U.W. . . . "without regard to race, color, creed or nationality" . . the "sole criterion is need" . . . "help people to help themselves" . . . In recent years, the A.U.W. has cooperated with the Department of Service Projects of the U.C.A. in certain fields of endeavor. Shown here are those which demonstrate our concern for "some of the world's children." When we provide nursery school care for the children of working Negro mothers, organize Mothers' Clubs and sponsor Child Development Institutes as we do at Jordan Neighborhood House, we are doing what UNICEF does on a much, much larger scale. When we support kindergartens for the children of Japan, provide proper diets, sponsor adult education for their parents, we are again "sharing" in the UNICEF program. And when we provide medical care and a happy camping experience for 375 diabetic children from many states, Canada, Cuba, The Philippines, Puerto Rico, and several South American countries, we are doing just what UNICEF is doing for children afflicted with other diseases. When we have doctors and nurses come to our camps to observe and then go back to their own countries to set up similar camps, we are increasing our effectiveness beyond anything we dreamed of a few years ago. This is the ideal of UNICEF — personalized and warmed by the love "which is the doctrine of our Universalist Faith."—A.S.B.

The Jordan Neighborhood House

The Clara Barton Camp For Diabetic Girls, North Oxford, Mass.

The Elliott P. Joslin Camp For Diabetic Boys, Charlton, Mass.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

PERSPECTIVE ON THE LOCAL CHURCH'S EDUCATIONAL TASK

It is commonly recognized that the local church has an educational task but the range and vitality of that task and foundations and structure to support it seem not clear in the minds of some.

Trouble

Work with children is assumed. However, more often than we like to admit, the work with children breaks down for such reasons as: "We can't get teachers"; "the parents object to the curriculum"; or "our minister (or our highly capable superintendent) moved and the school is going to pieces." Then there is the question, "Haven't you got a recommended curriculum for all the classes?"

Adult Education Needed

Such reports and questions put the spotlight on a basic need for *adult education.* We have a curriculum plan. It is not a capsule to be swallowed whole; it is not finished now and forevermore; it is not limited. This writer believes that all the adults of our Church should know the Beacon curriculum, the why of it. Many of our churches have made the colorful brochure "The New Beacon Series in Religious Education" (available from Book Service Department at 10c per copy) available to all their families. In one of our churches forty-five persons have bought, read, and discussed on successive Wednesday evenings *Today's Children and Yesterday's Heritage,* by Sophia L. Fahs. These adults are educating themselves and finding it an exciting, rewarding enterprise. They are putting a foundation of interested, educated adults under their church's educational program for children and youth. The lively discussions of Wednesday evening live in the homes represented.

Those people are equipping themselves to interpret the liberal church's educational approach and program to the community. From among them will come future teachers and members of the Religious Education Committee. We surmise that the summer's discussions will lead also to classes *for adults* on Bible, Church History, Comparative Religions, current social problems, child development, and the like.

Member Responsibility

The Catholic Church does not leave educational responsibility to the people. The hierarchy prescribes the courses, requires attendance, and provides trained teachers in persons of nuns and members of other teaching orders.

Not so with us. It is not only that our aims and methods are different. It is also that responsibility rests with both ministers and lay people. A part of our educational task is to bring understanding to all our people, to have an educational plan consistent with the best we know, and to train the people we ask to teach.

To have member insight, responsibility, and competence, is the reward to the members of a free and democratic church.

Organization

Our denomination not only has recommendations concerning curriculum; it has also a plan of church organization and administration for all departments of the church, including the local church's organization for educational responsibility. See the education section on Church Organization and Administration in *Universalism Today,* April, 1953. Copies may be obtained by writing the Department of Education.

Field Service

The Department of Education of the Universalist Church of America stands ready to interpret the Church's philosophy of education and curriculum to the local church, help the local church develop a sound organizational base, and counsel with teachers.

So we anticipate it will be in the coming Department of Education of the Council of Liberal Churches (Universalist-Unitarian).

—EDNA P. BRUNER

My interest is in the future, because I am going to spend the rest of my life there.

—CHARLES F. KETTERING

MISS MARY LILLIE RESIGNS

Miss Mary Lillie, who has been a member of the Department of Education's staff for the past four years, resigned as of August 31 to continue graduate study at the University of Pittsburgh. Our thanks and best wishes go to her.

MRS. JANET STOVER

We report, with grateful thanks, that as of September 19, Mrs. Janet Stover completed thirty-five years of service as secretary to the Educational Department of the Universalist Church.

DIRECTOR'S APPOINTMENTS

The Rev. Edna P. Bruner's field appointments for September and October included Kennebunk, Maine (Unitarian Church); Portsmouth, N. H.; Lawrence, Mass.; Church School Union, Boston; Portland, Me. (Congress Square); Concord and Nashua, N. H.; Lynn, Mass.; Indiana Universalist Convention, Muncie; Melrose, Mass.; Waterville, Livermore, and Westbrook, Maine; Vermont Universalist Convention at Rutland; Barre and St. Johnsbury, Vt.; Springfield, Mass.

NEW AND RECOMMENDED ADDITIONS TO THE LOAN LIBRARY

Church, State and Freedom
Leo Pfeffer, Beacon Press $10.00

The Religion of Jesus
Leroy Waterman, Harper 3.00

Anthology of Children's Literature
Johnson, Houghton Mifflin 5.50

The History of Christianity
Kenneth Scott Latourett,
Harper & Bros. 9.50

Hunted Heretic: The Life and Death of Michael Servetus
Roland Bainton, Beacon Press 3.75

History of Unitarianism, Vols. I and II
Wilbur, Harvard Univ. Press 13.50

News of Churches and Church People

HARVEY UNIVERSALISTS ARE STILL ALIVE

For the third consecutive summer, the Rev. J. Robert Bath of Dexter, Maine held services during August in the Universalist Church, Harvey, New Brunswick, Canada.

This church was organized in 1912 with the support of the Halifax Universalists and through the energy of Dr. Charles Pennoyer. The Harvey church is the only liberal church in the province and has been without a resident minister for several years. However, the church has usually had summer meetings with the Unitarian minister from either Houlton or Eastport, Maine.

Today, there are only eighteen Universalist families left in the village. Being without a regular minister seems only to augment their enthusiasm for liberal religion, living as they do in a community rampart with orthodoxy and the militant dogmatism of several sects.

The enthusiasm carries over from these summer meetings and motivates the members to hold discussion sessions in their homes under the leadership of one of their capable laymen, with an occasional visit from Mr. Bath.

For the four Sunday meetings this summer, the attendance was forty. The concern and interest of the Harvey church in liberalism is a priceless pearl these days and an inspiration of great value to the present summer minister.

LOS ANGELES COUNCIL OF LIBERAL MINISTERS

The Los Angeles Council of Liberal Ministers met at the parsonage of the Rev. Emerald Olson, minister of the Manhattan Beach Community Church (Congregational) Monday, September 21. The Council has been inactive for over a year, but has been revived with vim and vigor, as well as enthusiasm. Clergy present were Universalists Douglas Frazier, Clare Blauvelt, Harold Schmidt and Wallace Maxey. Unitarians present, Howard Matson, Steven Fritchman, Ernest Caldecot. Mr. Olson who has Unitarian and Congregational fellowship was host. A paper was read by the Rev. Harold Schmidt on tensions in liberal churches citing one church as an example, with discussion following.

Reports of the Biennial Conference at Andover were given by Wallace Maxey and Douglas Frazier.

A public service at the First Unitarian Church, Los Angeles, in honor of the four hundredth anniversary of the death of Servetus, sponsored by Universalists and Unitarians, was planned. One of the main speakers will be Dr. Earl Morse Wilbur, Unitarian historian. Monthly meetings are to be held, the next meeting at the residence of the Rev. Stephen Fritchman. Ministers of other denominations are eligible for membership.

—W. O. Maxey

THIS SPIRIT MAKES GREAT PREACHING

Dr. Scott says: Last Sunday the sermon was on sources of emotional satisfaction. Next Sunday seems as though we ought to consider "Sources of Strength." I announce the topic with trepidation, for I'm not sure I am up to it. But I am sure it is a sermon that ought to be preached, and I propose to attempt it. In this Society we have a great listening audience. The sermon is of two parts: the meat of it and the congregation. There never has been great preaching apart from great hearers. Come next Sunday with expectation and a warm heart. Together we may have a mountain-top experience.

—Harold Scott in *The Ram's Horn*—Salt Lake City

GOOD NEWS FROM ATLANTA, GEORGIA

Church attendance record broken last Sunday! Eighty-five people, including extra parents downstairs, attended the re-opening service of our church and church school last Sunday. There were eight teachers and thirty-one children in Church School. This is a good showing, and especially when we know that several of our families have not yet returned from summer work, or were out of town for the holiday week-end. More efforts were made this past week to increase attendance, and we hope for more and more people to come and be with us in our church.

Progress is the activity of today and the assurance of tomorrow.

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, November 20, 1953, at eleven o'clock.

Rabbi Leo Shubow will speak on *European Passage* and *The New State of Israel*. Illustrated.

For luncheon reservations please call Mrs. Dumas, CO 6-0240 by Monday, November 16.

One medical student to another: "First I got tonsillitis, followed with appendicitis and pneumonia. After that I got poliomyelitis, and finally ended up with neuritis. Then they gave me hypodermics and inoculations. No, sir, I thought I would never pull through that spelling test!"

SUMMER, TIME OF GROWTH FOR OUR YOUNG PEOPLE

From early June until mid October, our young people enter into experiences of growth and satisfaction. To some it is a new and wonderful experience, to others it is the continuation of learning and advancing toward maturity.

The Institute Program, be it offered under the hanging moss trees of North Carolina and Alabama, beside the sea on the coasts of Maine or California, beside the beautiful lake at Michigan or in the Adirondacks, or amid the historical setting of Murray Grove, it carries our young people to new heights in personal living and in training for leadership.

This summer I was able to be with nearly six hundred of the young people, sharing their keenness of mind, exuberance of spirit and wholesome, healthy attitude toward life. So it was a time of growth for the director of youth activities as well.

There was a marked increase in Junior High activity this summer. To mention two instances: Junior High Camp Seabreeze at Ferry Beach celebrated its tenth anniversary with the high enrollment of eighty-two campers and a staff of thirteen; and New York state had a separate Junior High Camp for the second year.

The young adult program also brought increased interest at Ferry Beach and at Murray Grove.

The Convention Program, whether it was one of the several state conventions, the national convention, or the biennial assembly of The Universalist Church of America, this summer brought young people rich experiences.

The Universalist Youth Fellowship national convention held jointly (for the third year) with the American Unitarian Youth, provided this year one of the finest experiences in growth that I have ever shared with any group of people. Individually, the young people learned the meaning of responsibility through freedom; and as a group, they discovered new understandings as they gave birth to the Liberal Religious Youth organization in which will be the merger of the Universalist Youth Fellowship and the American Unitarian Youth, which will become legally one in June, 1954.

Through the co-operation of The Universalist Church of America and the American Unitarian Association, board and room scholarships were offered forty of our young people to attend the biennial sessions of these two organizations. For those young people and others who attended, it was a deep and growing experience. Youth and adults came closer in the sharing of these sessions.

The Leadership Training Week Ends. Since mid-September in New England, New York state, the mid-west and the far west, our young people have brought together for week-end training sessions, the state and local officers, that the gains of the summer may be implemented and local and area leaders be strengthened for the work of the church this coming year.

How encouraging this all is! And how grateful the young people are to the churches who encouraged and helped them have these experiences, and how grateful is The Universalist Church of America for the one hundred and six adult leaders who, because of their willingness and particular fitness, staffed these conferences, conventions and leadership training sessions!

—ALICE M. HARRISON

CHURCH, STATE AND FREEDOM

(*Continued from Page* 289)

tions have competed for and struggled over human destiny ever since they recognized themselves as separate and distinct entities.

(2) While the church at times has dominated the state, most of the time the state has dominated the church and used it for its own ends.

(3) The concept of religious liberty and separation of church and state is a uniquely American idea.

(4) Religious freedom is most secure where church and state are separated, least secure where church and state are united.

(5) Predicated on the concept that religion is outside the jurisdiction of government, the principle of separation and freedom was conceived to be as absolute as possible within the limitation of human communal society.

(6) The nation's founding fathers imposed, in the First Amendment, a moral obligation to preserve their "experiment" and adherence strictly to the principle they expressed.

(7) Religious freedom has, on occasion, been interfered with and separation thereby impaired; these impairments have often been taken, incorrectly, as evidence that it was not the idea of First Amendment that the principle should be absolute and complete.

(8) Impairments of absolute separation have brought the evils which the Constitutional framers intended to avoid with their principle, particularly in the field of public education.

(9) The American people have largely been faithful to the obligation given them by the founding fathers.

(10) Under the system of separation and freedom, religion in the United States has had no equal elsewhere in the world.

Church, State and Freedom gives a historical picture of church - state relations leading up to and including the American formulation of complete separation and freedom: it gives an exposition of church and state intervention in each other's affairs and deals extensively with the question of religious education in public schools, including the "released-time" experiment. Mr. Pfeffer also analyzes freedom and the common defense, the general welfare and freedom and domestic tranquility.

For every churchman, Leo Pfeffer has written a book that is a "must" in the intelligent understanding of the relationship of the church to the state and the state to the church.

—ARTHUR W. SHAW, JR.

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VERMONT-QUEBEC FALL YOUTH INSTITUTE

Springfield, Vermont, October 2-3, 1953

Fifty-five young people and leaders sat down to the opening banquet of the fall Youth Institute in Springfield, Friday night, October 2. Tim Gillette of the Springfield Youth Fellowship acted as toastmaster. The theme of the Institute was *Our Church and World Service* and Dr. Robert Tapp, of Canton Theological School, as keynote speaker, gave a very fine address on *Reaching Out of Ourselves.* Brief reports were given of the Diabetic camps, mental hospital units, German Work Camp, and other projects in which our service committee is enlisting our interest. Then Rev. Satoshi Arai told about the work in Tokyo, showing slides with the assistance of Toshio Yoshioka. The Rev. Fred Russell of Claremont, N. H., acted as song-leader.

The Rev. Carl Nelson of Derby Line directed a period of recreation, and you should have seen Satoshi Arai doing the square dances! The evening program closed with a worship service and friendship circle led by the Hartland Youth Fellowship, in charge of Raymond Comstock.

About twenty-five of the visitors stayed over night, and were entertained in homes of the Springfield parish. Others came back from their nearby towns for the Saturday morning program. This opened with a worship service led by Richard Metcalf, Deborah Gillette and Ann Whitcomb of the Springfield group. Toshio Yoshioka spoke on *World Service and Us* and then the company broke up into four groups for the "buzz session." Leaders were the Rev. Fred Miller, D.D. of Brattleboro, the Rev. Fred Russell of Claremont, N. H., the Rev. Gordon Reardon of Hartland, and the Rev. Carl Nelson on Derby Line. The summing-up session was led by the Rev. Clifford Stetson, host pastor. Next meeting will be in Burlington in the spring. It was voted to favor organizing on a state level as soon as practicable.

Registrations showed the following churches represented: Burlington, 7. Derby Line, 3. Barre, 5. Hartland, 7. Brattleboro, 10. Claremont, N. H., 6. Canton (speakers) 3. More representative group than any heretofore.

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Obituaries

JAMES LONSDALE DOWSON

The Rev. James L. Dowson, retired minister emeritus of the Universalist Church of Canton, Massachusetts, died in Roxbury, April 9.

Mr. Dowson, who had served fifty-two years as a Universalist minister, had pastorates in Rome, New York; Philadelphia, Pennsylvania; and Woodstock, Vermont, as well as Canton. He had served in the Vermont Legislature and was for a period of years superintendent of Universalist Churches in Pennsylvania. In World War I he served with the American Red Cross in France.

Mr. Dowson is survived by his wife; two sons, Lytton H., of Waban and Hubert W., of Westwood; and a daughter, Mrs. George M. Walters of Woodbridge, N. J.

DONALD MAYO TILDEN

Donald Mayo Tilden died in Clermont, Florida, August 19. The burial was at Concord, New Hampshire, with Dr. Howard Spoerl officiating.

Surviving are his mother, Mrs. Joseph Mayo Tilden of Clermont, Florida, and his twin sister, Mrs. Dorothy Tilden Spoerl, of Springfield, Massachusetts.

EDITH J. WEBB

Mrs. Edith J. Webb, one-time well-known social worker and helper of her fellow men, died at a hospital in Daytona Beach, Florida, August 3, after a brief illness. Daughter of a Universalist minister, the late Robert N. John, one-time minister at Blanchester, Ohio, and cousin of the late Rev. William Couden, Mrs. Webb carried her Universalism into her life work. After making Florida her home, she was for a time secretary of the League for the Hard of Hearing in Jacksonville.

Survivors include in addition to her daughter now resident in Gainesville, a son, Dr. John Webb of the faculty of the University of Florida; another son, Robert N. Webb, an advertising account executive of Boston, Mass.; eight grandchildren, six great grandchildren, and a sister, Mrs. J. Bassett Willard of Altadena, California.

Interment was in the family burial plot in Blanchester, Ohio.

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January 25—"When Brethren dwell in Unity."
January 28—"Out of the Depths."

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Central Fellowship Committee granted a Letter of License as minister to Mr. William J. Chandler.

—ESTHER A. RICHARDSON, *Secretary*
September 21, 1953

MASSACHUSETTS FELLOWSHIP COMMITTEE

On September 21, accepted A. Lynn Booth on transfer from Vermont and Raymond J. Baughan on transfer from New Hampshire, and accepted the license of Robert E. Thompson on transfer from Illinois; offered in transfer Carl J. Westman to Connecticut, Thomas A. Sinclair to New Hampshire, Heber B. Robinson to Central, Raymond A. Sabin to Central, and Donald W. Lawson to Central; and the license of Holley M. Shepherd in transfer to Ohio; voted Letter of License for one year to Vinton B. Bowering; voted to recommend Marvin R. Green, a Congregational minister, for reciprocal fellowship.

—EARL T. MCKINNEY, *Secretary*

PENNSYLVANIA FELLOWSHIP COMMITTEE

September 25, 1953, granted a lay license to preach to Dr. Harry F. Pommer, Meadville, Pennsylvania.

—E. B. CUNNINGHAM, *Secretary*

As a young mother was bathing her baby, a neighbor's little girl was holding a doll minus an arm and a leg.

"How long have you had your baby?" asked the little visitor.

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—THE WATCHMAN-EXAMINER

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